

THE CHRISTIAN CENTURY

A Journal of Religion

Chicago, February 26, 1920

Stagnant Religion In a Changing Society

By Joseph Ernest McAfee

Published Weekly—\$2.50 the Year

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The CHRISTIAN CENTURY

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

EDITORIAL

A Prayer at a Prayer-Meeting

FORGIVE us, O Lord, that we give so little thought to Thee who art ever by our side and from whose thoughts we are never absent. Absorbed in our daily tasks and in those interests that center in ourselves we leave scant margin for conscious fellowship with Thee who art the gracious lover of our souls and the friendly though unseen comrade of all our goings. The clamorous world is too much with us. It almost shuts Thee out. Often are we tempted to doubt the reality of Thy presence because Thy voice is still and small and Thy coming to us is unheralded.

Yet if we may find grace in Thy sight, reveal Thyself to us in this hour. In simplicity and quietness we have come together here. Favor us with some fresh disclosure of Thy goodness that we may see the meanings of our work-a-day life and take back to our tasks and friendships a courageous spirit and a more vivid thankfulness for what Thou art ever doing on our behalf. In the midst of our week we have come. We would span the crowded days from Sabbath to Sabbath with this service of prayer and fellowship. We need the inspiration of our fellow pilgrims who walk with us in the Christian way. We cannot consummate the great adventure alone. Fainting with the burden or dogged by temptation or stricken sore with sorrow we would uphold and comfort and strengthen one another. Melt our hearts into one heart, and give us the will sincerely and simply to share together the good things of the spirit.

Bless our church, we beseech Thee. Guide all its activities. Endue with a special gift of Thy Spirit those who are its office-bearers. Particularly for our pastor do we pray, our counsellor and leader in the deeper things of the soul. Be wisdom for him in hours of his

perplexity. Be his support in hours of discouragement. And as Thou lendest insight to his mind and aptness to his words, lend to our ears an eagerness, a sympathy and a responsiveness that shall multiply the power of all his messages many fold. For all among us who are in stress of circumstance, in grief, in sickness, in mental bewilderment, provide some token of divine love and leading by which their hearts may be calmed and their trust in Thee renewed. Accept, O Lord, the confession of our sins. Abide with us in sleep and at work, for we need Thee every hour. We ask in the name of Jesus.—Amen.

How Many Denominations Do We Need?

WE are undergoing just now a revival of denominational sentiment. It is not a strong movement, being largely confined to bishops, superintendents, secretaries, and other functionaries whose ecclesiastical status would be affected by Christian union. Those who argue for the present order of things in the organization of the church of Christ should look over the list of sects and consider the history it represents. There are now nearly two hundred denominations in America dividing those who believe themselves good friends of Jesus Christ. This is an increase in ten years of nearly fifty denominations. If denominationalism is a good thing, if we can only have liberty and good conscience by means of division, the new denominations mean an enrichment of Christianity, and a hundred more denominations would mean just so much more wealth added to the religious life. Yet hardly any denominationalist is hardened enough to vote for further divisions. He insisted ten years ago that one hundred and fifty denominations were enough to provide us with liberty and good conscience. He says that two hundred

are enough today. What he really means is that there was just the right number of denominations after his own sect came into being, for the consistent denominationalist cares but little about the rest of these "branches" of the church save to convert them to the truth—as he sees it.

The Growth of the Liberal Press

FORCES of political reaction in America must be distressed to see the growth in the support of periodicals of liberal tendency. The phenomenal success of such a journal as the *New Republic* is in itself symptomatic of a frame of mind in politics which "a full dinner pail" cannot satisfy. In this journal some of the most skilled writers of the world exercise their talents in behalf of a social order which shall have in it more of justice and more opportunity of human happiness and progress. The *Nation* is read widely by another constituency, and it bears an even more radical though not so constructive a message. The *Survey* has no economic creed to defend and may be called opportunist by those of the doctrinaire tendency, but it has had the courage to denounce injustice and to work in constructive ways for human betterment. It is the organ of those who actually work for social betterment as over against those who simply talk about it. The new magazine *Reconstruction* is socialistic in its creed and is now to be found on every news stand. It is to these independent journals that we have now to look for some of our most important news. While the daily press kept up the fiction of the victories of Kolchak in Russia, this independent press was giving the facts which we now know to be facts. There is need of similar organs representing the conservative side, and at the same time indubitably free and honest. It is hard to find such an organ that can speak with authority.

Terrifying His Prisoners

NOT long ago Sheriff Peters, of Cook County, Illinois, arranged that his prisoners should see a hanging. His theory was that this would intimidate them from committing further crimes. Last week at the hanging of murderer O'Brien he would have repeated this barbarism, had not an outraged community spoken and the state's attorney reminded the sheriff that he was himself a law-breaker under Illinois law. Sheriff Peters represents an important section of community sentiment. His theory of punishment is to intimidate. This was the old-time theory. But modern minded men think of punishment as designed to bring evil men to repentance. A hanging is a confession of failure by the state and breaks down the very sense of the sanctity of life it was intended to build up. In Chicago there are more murders than in any city of the world save Rome and Petrograd. Capital punishment has failed. In Michigan and Kansas, life imprisonment for murder has produced statistics altogether different. The new constitution of Illinois should abolish all

medieval punishments and substitute those that proceed from the Christian motive of reformation.

The Juvenile Courts

THE most modern and Christian of all our legal jurisdictions is the Juvenile Court. Twenty years ago, a boy caught in a prank would be herded in the county jail along with the professional criminals. Here the county unwittingly educated him for a professional career in crime. The organization of the Juvenile Court and the work of such judges as Ben Lindsey of Denver has shown the public that there is a better way. There are many tasks, however, which the court is not able to perform. There are children who must be taken out of impossible homes and given a chance. Many of the boys—for the boys are the most frequent offenders—must have a good friend to look after them while they learn to walk in the better way. The Chicago Church Federation has extended its organization to discharge some of these responsibilities in cooperation with the judge. Mr. Edward V. Horne is now their representative at this task. The Catholics have long since maintained a priest at the court who claimed the Catholic children and guaranteed them the protection and guidance needed.

The Salvation of the Sects

CHURCH statistics are not very reassuring for those who are concerned for the salvation of their sect. One after another of the religious organizations of America, great and small, have lost membership in recent years. Sometimes a check in growth is a good thing, for it challenges thought as to the meaning of this disapproval on the part of the people. The development of the Inter-church World Movement has revealed a distressingly large number of church leaders who are more concerned for the salvation of their sect than they are for the salvation of the nation. Only when a church is willing to lose its life, will it find it again. So long as the propaganda is in behalf of Methodism or Presbyterianism, it must come to naught. When it is the extension of the gospel of Christ to meet the needs of the world, it will have the blessing of God once more.

Sound Speech and Sound Ideas Are Still Important

THE use of non-biblical speech in certain religious circles has been roundly condemned, but this offence is eclipsed by the use of utterly non-Christian conceptions. Recently a minister made a plea in one of the church journals for what he called "the authority of the Bible." Christ claimed that authority was vested in him, and that his authority was the authority of God. Another minister reports some successful evangelistic meetings and explains his success by saying he preached the Bible. Our fathers used to explain their success by saying that they preached Christ. A church elder advertises for a minister and

wants one "true to the faith." He fails to say which faith the minister is to be true to, but it is, presumably, the elder's. Once we were seeking ministers who were true to Christ rather than to individual interpretations of doctrine. Is there not immanent danger of that oldest of all heresies, the eclipse of Christ by the opinions of men?

Shall France Give Up Her Colonies to Save Her Credit?

ANYONE who has watched the play of the needle on the disc of European finance since the close of the war will have been filled with amazement at the variable but, on the whole, rapid decline of monetary values. We are most familiar with English money among the currencies of the old world. To watch the decline of the pound sterling in value was enough to disturb those who hope for early reconstruction of the economic status of the nations. But the condition of France is far worse. In normal times it took about five and a half francs to equal a dollar. Now the quotation stands at 14.50, which means that the franc has dropped from a value of nineteen cents to six. Even this does not seem to be the limit of depreciation. In a situation like this the French financiers are gravely considering the plan of offering the chief creditors of the nation, the United States and Great Britain, some of their most important colonial assets. France has possessions in China, India and Africa, and holds title to many islands in the Mediterranean and the three oceans. This widespread domain was acquired in the conquering days before the revocation of the Edict of Nantes. If France decides to turn over her title in these colonies to her allies, she will be following the example of Spain and Turkey, but in a far more honorable way. They lost their many dependencies and colonies by defeat and mishandling. France will be turning hers to good account in the restoration of her credit.

Beware of Books!

DURING the recent red panic in the United States, when officers were busy hunting down supposed enemies of the government, a young couple in New York had their house searched and they themselves were examined. Nothing incriminating was found. The young man had been a soldier and there was no reason to suspect the woman. The investigators said, "It's not surprising they suspected you, you've got so many books around." This is not the first time that books have led to suspicion. Sometimes even the minister who has a full library is likely to be suspected of heresy. Beware of books!

The High Cost of Spiritual Living

WITH prices mounting each week to new levels, our most acute topic of conversation is the high cost of living. Yet it has always cost to live, and before the era of machinery it required more effort than the world is making today even under the burden of war debts. In the Lenten season we need to be reminded that there is a

correlated spiritual truth. The cost of spiritual living is also high. However we may honor the prophets today, we are reminded by our Bible that most of them came to violent deaths. Their days were spent in toil and misunderstanding. There are easier and less blessed paths in which men may walk. "Woe unto you when all men speak well of you," said Jesus. The path of conformity to this world is like life in the tropics. It is easy, but in the end disappointing. The man who would live spiritually must bring his own body into subjection. This is no light task for any one, and for some it may prove a life-long battle. Spiritual living often means departure from established styles of conduct. He was a strong man whose speech was clean and good in the military camps during the late war. He is a hero who is active in modern business and keeps foremost the ethics of Christ.

Is Turkey to Remain a World Menace

THE civilized world has long been sensitive to the fact that the Turkish empire is a belated anachronism among the progressive nations of the modern age. Continued protests have been made against its continuance as a European power since the days of Mr. Gladstone's emphatic denunciation of the Sultan and his despicable policies. But the mutual jealousies of the countries most likely to be affected by the removal of the Turk from Europe have offered an opportunity for that shrewd diplomacy of compromise of which Abdul Hamid was so proficient a master. With the opening of the great war, however, it was conceded by all that the hour of Turkish continuance in the list of world powers was ended. One of the easiest and most confident predictions of the past five years was the removal of the Turk from Europe, the restoration of Constantinople to a more civilized race, and the internationalization of the Dardanelles. Turkey was ready to accept this mandate from civilization. Even the Germans despised their Turkish allies. It was one of the frequent contemptuous sayings of Gen. von der Golts to his Turkish commanders that their real place was not in Europe at all, but either in Brousa or Koniah. Yet as the result of the long delays to arrive at a satisfactory settlement of peace conditions, and chiefly as the outcome of America's failure thus far to join the ranks of the allies in an international agreement, Turkey has resumed its former truculent attitude, and today flouts the European powers with their helplessness to take aggressive measures in dealing with her, and has resumed her practice of savage cruelty and massacre toward the dependent peoples of her realm, more particularly the Armenians. We thought we had heard the last of that chapter of barbarity. We had reason to think so from the promise held out by an international agreement in which the United States, the one country for which Turkey has respect, had a dominant voice. The present situation is one of painful realization of the danger of longer delay in the conclusion of a real world compact. Upon us to no small degree rests the responsibility for the continuance of Turkey in Europe and the mistreatment of Armenia.

The Real Menace of China from Japan

WHEN the map was studied in the early days of the Peace Conference at Paris, and it seemed probable the Japanese were to be allowed to retain the province of Shantung, which they had taken from the Germans, much indignation was expressed, and probably no single item in the conference program did more to discredit the League of Nations than this. It was an injustice which aroused the emotions of all the world. But it turns out that the occupation of Shantung is a small thing in comparison with the much greater injury which Japan is working in China in the skillful spread of the traffic in opium, morphine, and other noxious commodities, in whose sale there is a large profit. The Japanese might be excluded from Shantung, and the sentiment of the civilized world would be satisfied, while the darker menace of this iniquitous business went on. China was almost freed from this curse a few years ago. The missionaries and a noble band of native reformers secured the passage of laws which gradually reduced the production and sale of opium, and the end of the evil was in sight. Now conditions are said to be almost as bad as ever. Here is the real menace of Japan in China. It demands the sort of intervention which strong nations with friendly interest can undertake in behalf of a people like the Chinese, who are not as yet fully competent to employ the devices of moral propaganda and trade discrimination against unscrupulous neighbors. The most encouraging feature of the present situation is the boycott of Japanese goods, which appears to be producing results.

Forgiveness Not Vengeance

IN the State of Illinois and some others the death penalty is visited upon criminals convicted of what are known as capital crimes. Many of the states have abolished this procedure. It is to be hoped that in due course of time all will do so. It is the final step in the removal of the worst forms of cruelty in the treatment of the condemned.

There was a time when most offenses were punished by death. Draco is said to have written his laws in blood, because they prescribed capital punishment for all crimes. He said the smallest offenses against the state deserved death, and he knew of no heavier penalty for the great ones.

But as civilization grew, under the influence of Christianity, the number of crimes for which death was prescribed diminished. At the time the Pilgrims landed at Plymouth Rock there were a hundred and twelve items in the English list of felonies for the punishment of which death was imposed. Today the list is reduced to very small proportions. And this is all to the credit of humanity.

Along with this growing abhorrence of the infliction of death by judicial procedure there has grown the sense of decency in the manner of conducting executions. In for-

mer days death was made as terrible as possible by the accompaniment of wide publicity and often the savage and demonstrative satisfaction of crowds of onlookers, whose emotions were stirred by the spectacle.

In later years an increasing sense of propriety has led to greater restrictions upon the number of witnesses. Today the court-yard type of hangings has in most self-respecting communities been replaced by private executions in the confines of jails and with very few onlookers. The efforts of a Chicago sheriff to secure for all the inmates of the jail the morbid satisfaction of witnessing a hanging brought out such a protest from right-minded citizens that in spite of notes of approval here and there it was given up.

Of course the only argument to be made in favor either of capital punishment or of publicity in connection therewith is that there is a deterrent influence exerted upon would-be criminals by the fear of this last moment. Similarly it is supposed that criminals witnessing the unhappy end of their companions in crime may be brought to reformation. However, the testimony of criminologists does not vindicate this opinion, nor do the statistics of the states that still retain the death penalty in comparison with those that have abolished it.

But the fundamental reason back of all others is the fact that it is the business of society to save the criminal and not to destroy him. The attitude which the Christian faith enjoins is that of forgiveness. That does not mean that a convicted criminal is to be turned free to prey upon the community. But it does mean that all the resources at the disposal of society are to be employed in the redemptive effort. It may be that he will not respond, and that nothing less than his continued restraint is practicable. Even so the effort is obligatory. It is the task of society to forgive and not to take vengeance.

Of course vengeance is the cheap and easy way. It gratifies the brute instincts of course men, and it appears, on the surface, as if it were the meting out of an equivalent for the crime committed. But in reality it is not so. It is society that is mistreated in the harsh handling of the criminal.

There have been three steps in the evolution of the idea of punishment. The first was the cruel infliction of death for all crimes. That was antiquity's method. The second was the Hebrew law of equivalence, "an eye for an eye." That was the wise and humane limitation of penalty to a balanced relation to the crime. No excess was permitted.

But the law of Christ, which must be the law for a Christian civilization, if we are to take Christ seriously, is one of forgiveness. It is not a weak and maudlin sentiment that would pass over the offense, and thus imperil both society and the offender. It is rather the careful consideration of the causes of crime, and the attempt to get them out of the way; the solicitous study of the criminal's training and the humbling recognition of the blame we must share with him in permitting crime-breeding conditions so free a sweep in our modern life; and again the determination to set all the redemptive processes at work in behalf of the offender, that instead of being destroyed he may be saved.

Sick Room Amenities

THE epidemics of the past two years, along with the scarcity of available professional nurses due to the enlistment of large numbers of this class in war service, have caused a revival of the kindly neighborhood ministry to the sick which characterized our grandparents' time. In gratefully observing this fact we can not but note gratefully the development of a tactful delicacy in the treatment of invalids which was often sadly lacking in the elder day.

The doctors have learned it. For an old-time physician to take his patient's pulse was a solemn ceremony, rather shockingly suggestive of official attendance at an execution. But the modern doctor insinuates his thermometer under your tongue while he is perpetrating the latest Ford joke, and clasps his stethoscope to your chest before your mirth has cooled. Pleasant person, the modern doctor.

The minister, too. The modern minister, if he enters the sick room, is there as a familiar friend, wanted and welcome. He is not there to bully the patient or to hold his sins before eyes too dim to see them or duty clearly. Sometimes the sick-room does become a confessional, but it is because of the involuntary outreach of the stricken heart for understanding and help,—made instinctive by the very fact that the minister is there as a friend, not as an official expected to terrorize the sick or promise absolution to the dying.

Best of all, there has been banished from the modern sick-room the neighborhood prophet, or, as was more frequently the case, prophetess of evil, who used to go wherever the doctor went, adding to his medicine the accompaniment of gloomy prognostications. Often these visits from the neighborhood nuisance were disguised under the name of religion. One of our pioneer preachers, an aged saint whose piety was well-matched by his humor, shocked even his best friends during his last long illness by the lightness with which he received these solemn visitations. One old sister asked him if he was "getting ready for the other world." In a sonorous voice but with a worldly twinkle in his eye which was easily interpreted by those who knew him well, he chanted,

My thoughts on awful subjects dwell,—
Damnation and the dead!

"Dear saint!" murmured the visitor, "he's saying hymns!" So he was! Another sick-room nuisance of the same order insisted on singing to him, choosing a teary selection entitled, "I Long to Cross Over." "Some people better cross over," he told her, in a tone suggestive of deep appreciation and gratitude,—"too good to be of any use in this world." If these kill-joys live today they are, happily, kept out of the sick-room. "Say it with flowers"? Not they. They must say it with sighs and groans or they would have no desire to say it at all.

Some people are born with a talent for the sick-room. They irradiate hope and cheer. Such a gift cannot, perhaps, be acquired. But tact and understanding sympathy are largely matters of training. So is a fair measure of skill in the simpler ministrations to the sick. Every one

should include these as a necessary part of the educational program of life. The church is coming to realize as it has never realized before since the apostolic age what an opportunity is here offered her for service. This will be in part a service of skilled professional aid, but it will be in part, too, one of kindly neighborhood helpfulness. The story of Jesus as a minister to the sick in the home and by the wayside is to be repeated in our day, both in our own land and in lands afar.

The Gravity Trolley

A Parable of Safed the Sage

I JOURNEYED unto a distant State, even to California, and I rode upon a Trolley that ran Six Miles back from the Railway Station into the hills. And I observed that all the way as we Ascended, the Motorman consumed Electric Current, but when we Descended, then did he shut off the Juice, and controlled our speed by means of the Brake, with an Emergency Brake at hand, and I spake unto certain of those with whom I rode, of the Trolley, and of how the Road-bed was all Up-Hill one way, and all Down-Hill the other way; and how they use two different kinds of Power, even Electricity and Gravitation, and each of them in one direction only.

And one of them spake unto me, saying, Thus it was intended when this Road was Surveyed, and before they had Electric Power; for in that day did they haul the cars Up-Hill with Mules; and there was a Platform upon the Rear of the Car, and the Mules Ascended the Platform and rode down. And they told me how the Mules soon learned the trick, so that as soon as they were unhitched they hastened to the rear and climbed up.

And others told me many things about those Mules; and a certain Woman procured for me a Picture of the Car with the Passengers riding Inside and the Mules riding Outside, and the Mules enjoying it as much as the Passengers. And it pleased me much.

Now it came to pass in time that the Electric Current Emancipated the Mules, and the Owners of the Trolley sold the Mules. And farmers bought them at a good price, for the Mules were fat and strong. But it was a Bad Buy for the farmers.

For those Mules would pull the Plow Up-Hill to the end of the Furrow, and then turn around and seek to climb up on the rear end of the Plow in order that they might ride down! And when they found no Platform, then they were Troubled in their Mind and much Bewildered. Neither was it Possible ever to teach them to pull any load Down-Hill.

Now I have known many people with whom this System worketh the other way, and who are very willing to be hitched up to a job that runneth down hill by Gravity or the labor of others, but who insist upon riding or being Unhitched when the Trolley hitteth the up-grade. For the work of the Lord hath its Up-Hill and its Down-Hill aspects, and if there be any Platforms provided for those who would ride, thou shalt find them already occupied by kindred souls who have beaten them to it.

Religion Stagnates While Society Changes

By Joseph Ernest McAfee

ONE of the ghouls which follow war is social reaction. At a gulp it swallows deposits of social value often won only through previous decades of straining endeavor. When it ravens too fiercely new war bursts forth, and so society swings along another arc of the vicious circle. Reaction is more or less bold in every department of our life. In the industrial field it encounters vigorous challenge, and something like new war threatens a defiance of its arbitrary assumptions. In politics resistance is gaining vigor, but the challenge is still too feeble. In religion reaction is not even challenged, unless a popular indifference, deepening into disgust, may be construed as a challenge.

And democracy is set back everywhere. It is easy to take too great alarm, and lose philosophic poise. This is the price we pay for war. Even a war for democracy must pay the price in discouraged and crippled democracy. But reaction is only temporary. The ghoul will not continue indefinitely to raven. This the faithful and courageous may confidently believe, though none should mistake present social tendencies. Martial law, however temporarily necessary, is manifestly no way to adjust strained inter-racial relations. The "regular army" cannot settle industrial controversies. The old political buncombe which shouts Republican-Democratic shibboleths does not deceive even the politicians. No more should anyone mistake the essential character of heavily subsidized movements to revamp a decadent denominationalism. Reaction in religion is not yet seriously challenged. We are rather in a state of profound religious stagnation. For the most part such activity as there is succeeds here and there in churning the stagnant waters. In the further stretches of our religious life even this churning scarcely ripples the green scum which has long been forming. There is no fresh, strong, steady current moving in a given direction.

INTERCHURCH MOVEMENT ANALYZED

The Interchurch World Movement embodies the latest phase of religious activity. But large as may be its conceptions, it is still partial and divisive. It does not include, but rather antagonizes, the fifteen or twenty millions of American Catholics, and the five or six millions of Jewish religionists. It excludes a number of other religious bodies not classified as "evangelical." It does not organically include such outstanding religious forces as the Y. M. C. A., the Y. W. C. A., and the Knights of Columbus. Its attitude toward the increasing mass of American religious sentiment not denominationally organized is one of opposition, or it esteems this alienated multitude as a "mission field." In the language of more than one leader of the movement, it is an effort to put and keep Protestantism on the map.

Furthermore, the Interchurch Movement is not understood until it is apprehended as two. One is substantially a simultaneous campaign on the part of the several denominations to raise immense sums of money, each in the advancement of its own program. Each of the major denominations maintains an elaborate organization of its own, promoted under its own denominational name, not "merged" in the Interchurch Movement, and indisposed to surrender its "rights" and "distinctive features." In these the divisive ecclesiastical influences, which were esteemed to be so mischievous before the war, are dominant and stronger than ever. They hold the power. They and the agencies of which they are made up will be given and will administer the money accruing from the great projected financial campaign.

The other branch or phase of the Interchurch Movement embraces the largest and most highly equipped corps of scientific experts ever brought together in the interests of the church. They are for the most part progressive in spirit. Their organization is the latest word in office and propaganda system. They are heavily financed independently of the parsimonious allowances which the ecclesiastical bodies are disposed to provide. They are bent first, and perhaps last, on survey, the scientific assembly of facts. But they assemble the facts for a purpose. The survey aims at program.

What program? In the nature of the organization a program which the divided ecclesiastical bodies will finally shape and administer.

POWERLESS TO CARRY OUT PROGRAM

The scandal of the religious world is the waste and bitterness and confusion and spiritually blighting competition of our denominational system. The Interchurch Movement was at first welcomed by many as a large and constructive attempt to remove this scandal, and to introduce a new religious order. Some may still entertain this hope. But they must do so in a faith which the event would seem likely to show to be credulity.

The progressive, scientific branch is at liberty to assemble its facts and outline programs as long as its independent resources hold out, but it is powerless to carry out any program. It has tied its hands against attempts to do so. It can be properly charged by the ecclesiastical bodies with bad faith if it makes the attempt. The power and the money are wasted in the very agencies which have wrought the sectarian mischief of the past.

The new survey will let in the light until these agencies must correct sectarian abuses. These agencies have sinned against much light in the past, and are not ashamed, —not ashamed enough to bring forth fruits of repentance. They have already pigeon-holed tons of surveys, and there is no conclusive evidence that they have lost the facility.

In their own official Manual progressive spirits enlisted in the Movement must face, with what sentiments the reader may guess, such reiterated statements as these, the italics being official:

"It does *not* propose the merging of any organization with another.

"It does *not* ask any denominational organization to give up any of its distinctive features.

"It does *not* invite or want any organization to surrender a single one of its rights.

"N. B.—Speakers should be particularly careful to be scrupulously accurate in these matters."

Our most progressive leaders have all too slight an appreciation of the gravity of our religious ills. We still believe that they can be corrected by throwing in a few more millions here, or cranking the old machine more vigorously there. As a matter of fact, the time would seem quite to have passed when patching and repairing the old craft will meet the issue.

STERILITY OF RELIGIOUS THINKING

Fundamentally, our religious thinking is rutty and sterile. It shows no large freedom. It has only here and there even a spark of originality. Examine the book lists from the publishers. One readily thinks of two of the standard publishing houses whose lists include so-called liberal discussion of religious subjects. That saint of mystics and mystic of social thinkers, Rauschenbusch, contributed notably to this volume. But even he, confessedly and protestingly, sought only to restate the accepted formulas of religious tradition. Our "liberal" religious literature is itself scarcely more than the threshing over again of much-threshed straw. And the immense volume of our current literature, both book and periodical, is not even liberal. Its sponsors are frightened by the word, and are prompt to repudiate the charge. It is what the book-sellers call "religious pap." The output of more than one of the most prolific publishing houses is exclusively material of this platitudinous, utterly unoriginal type. It says over and over again endlessly what has already been said and re-said.

More sterile still is the field of religious organization. All of our religious forms—except Christian Science—are deliberate and conscious importations from other and often vitally different civilizations, or are crudely patched devices built up from the salvage of such importations. It cannot be truthfully said that our religious system contributes in any vital way to what we and the world know as American civilization. Our religious organizations, where they are not a social bane, inimical to and inhibitive of the central spiritual impulses of our social order, remain neutral, appropriating the product of other social forces, following on where other agencies have led, belatedly imitating what others have originated, and living primarily for self and secondarily or not at all for the ends of our whole society.

This is a severe indictment. If the reader's own scrutiny of our present social condition and history does not justify it, what seems to me overwhelming evidence to

substantiate the charge might be presented from a far more exhaustive analysis of present conditions than this article will permit. A hurried scrutiny of historical sources will be instructive.

RELIGION AND DEMOCRACY

We have not entertained an original idea of the first order in the field of religion since the days of Thomas Jefferson. An original idea was introduced at that time, and, after a rather leisurely acceptance, has been allowed for a hundred years to stand unchallenged and all-sufficient. Jefferson was a mighty democrat, at least for his time. His reasoning in religion appears to have been this, as his writings indicate:

Hierarchic, ecclesiasticized religion has through all history been a hot-bed of sedition against the liberties of the people. In building this democratic civilization of America we cannot safely allow its spawn freely to breed. In his own personal view, though he was of a profoundly religious nature, Jefferson would have repudiated the whole ecclesiastical system. This was a corollary of his extreme individualism, and was not well founded on that account. But he was too good a democrat to forbid his fellow-citizens the enjoyment of the sort of religious expression which best suited them, provided only that they did not choose to maintain the sort of domineering hierarchy which the Roman church was at that time showing itself to be in portions of Europe. With that sort of religious expression his politics could permit no compromise.

He maintained that the realm of religion, on the one part, and of the state, on the other, were separate and distinct, that they did not and should not be permitted to overlap. Religion and religious institutions must confine themselves to the other world, the world into which the individual emerges after death. The state is exclusively concerned with "temporal" affairs, the affairs of the present existence. The latter is the realm of science, of tangible and known or discoverable processes, of democratic control; the former is the realm of faith, of dogma, of fiat and of arbitrary or autocratic control. He personally accepted few of the religious formulas prevalent in his day.

CHURCH AND STATE

But, in any event, the two realms are to be kept separate and distinct. The institutions controlling their respective sanctions are to be kept not less distinct. Hence our American doctrine of the separation of church and state. Jefferson personally cared a great deal for the state; he gave himself precious little concern for the church, except to see that it kept its place and did not encroach upon the civil liberties of the people. In some of the states most directly influenced by him and his ideas there remain to this day legal or constitutional inhibitions against accumulating church property. Religious organizations are forbidden to accept endowments or to own any property beyond that immediately required in performing their rites of worship. In those states these organizations evade the law by vesting endowments in individual ecclesiastics

or in corporations of their several denominations in other states.

On such ideas as these our present system of religious organization rests. How sufficient they are to carry the structure fitted to tomorrow's needs the reader's imagination may picture as graphically as the writer's.

Jefferson's system has actually developed much otherwise than he and his colleagues intended. Shortly before his death he himself saw, and expressed with some bitterness, his disappointment in the results. He made the mistake here which blemishes his work at several other points. He made a fetish of *laissez-faire*. He seemed to have believed that if democracy could contrive to wash its hands of responsibility for religious institutions, could disclaim civil alliance with ecclesiasticism and leave the latter to its own devices, all would be well; the religious liberties would take care of themselves.

But his plan has not worked to that effect. Religious liberties have been taken care of by arbitrary programs, highly organized, vigorously prosecuted and without respect for democratic guarantees. As a consequence we have not religious liberty, either within or without ecclesiastical system, in the lack of which democracy cannot be in health. From violent and disgraceful contact between sects almost innumerable we are rapidly passing to larger and larger coalitions among groups originally organized to compete and now bound together by primary considerations of self-preservation. Sectarian license led to intolerable confusion, an anarchy which is as hostile to democracy and true freedom as is utter hierarchy. The rapidly advancing coalition and solidarity of interest among these once warring groups is leading to quite as fatal a suppression of religious liberty.

THE DECAY OF PROPHECY

The situation within the ecclesiastical system is illustrated by the experience of Dr. Fosdick of New York. He wrote an article for the *Atlantic Monthly*. Few utterances on religious subjects have so thrilled lay America. He has since published no other like it. He appears to have made no public addresses of the same exalted power. In that article he rose to the rank of the prophethood.

Shortly after its publication a packed house in a New York suburb greeted him, announced to speak on the subject of the article. Instead he preached a perfectly good sermon. The great majority who came inspired and to be inspired went away—sermonized.

The boast has passed about in ecclesiastical circles that Dr. Fosdick "will not do it again." It is stated that as a result of the publication of his article he was deluged with letters and telegrams of protest from his "ministerial brethren." The ecclesiastical guild appears to have demoted him from the prophethood to the office of a thoroughly reputable preacher of sermons ecclesiastically safe, socially innocuous, personally comfortable and comforting. It is not thus that the prophet functions. Our religious world appears now to need nothing more than the spirit and practice of prophecy.

Outside of the ecclesiastical order the suppression is

scarcely less serious and complete. A peculiarly efficient and inspiring educator in one of the eastern centers has always entertained profound religious convictions, and would have eagerly improved opportunities to help in molding religious ideas, but a sagacious wife has felt it necessary to restrain each essay in that direction in the assurance, which his second thought verifies, that any expression of opinion beyond conventional lines would hopelessly compromise him as an educator in the public system.

HARVARD PREEMINENT BUT LIMITED

It is ominous that our universities are making little or no contribution to religious discussion. This is manifestly not due to a lack of interest in fundamental religious questions. The faculties do not dare enter that field. A professor in one of the largest and oldest eastern universities not long ago essayed to do in religion what his colleagues were freely doing in the fields of science and philosophy, namely, bring to bear upon its problems an unprejudiced and untrammelled scholarship. Upon the appearance of his book he was literally hounded out of his position. A prominent evangelist and ecclesiastic set himself to the task. He wrote, printed and circulated a scurrilous pamphlet attacking the professor, corresponded with parents of students in the university, threatened the management, and generally so wrought upon the fears and prejudices of the university's constituency that the professor was driven from his chair, and is now finding the satisfaction and joy in a business career which was denied him in his chosen field of religious leadership.

Harvard alone may be said to have made a contribution of markedly untrammelled scholarship. Even it indeed appears to have encountered occult inhibitions. William James went so far as to analyze the historic expressions of religious experience, putting into the task his best ability. But there he stopped. He did not show in this field the constructive genius which distinguished his work elsewhere. The first and the last of Josiah Royce's books have distinct religious significance, but we have lost what might have been gained by the steady address of a mind like his to religious problems. Professor Hocking shows signs of interest in religion. But his work is so far only tentative. Where he is not consciously guarded his tendencies seem to promise to buttress the established order rather than to satisfy popular craving for vision in religion. Professor Laski's field is not religion, and he probably never will directly enter it. Yet he has come as near making a definite and original contribution to current religious discussion as any outstanding educator of the day.

GREAT MINDS CRAMPED BY CONVENTION

What could not John Dewey do for our religious life if he would only turn himself loose,—if he were only permitted to turn himself loose! He will not do it. He dare not do it. Columbia is not the home of that sort of liberty. Nor is any of the other larger endowed universities. Nor are the splendid state universities of the Middle

and Far West, with all of their larger liberties in certain other fields. We must emancipate our society from its present ecclesiastical stand-patism before there can be large hope of a contribution to religious thought from these sources. No university professor dare stand forth boldly for what he thinks in religion, unless his thoughts may chance to run in the well-worn grooves which the carefully guarded ecclesiastical conventions of a century of American listlessness have cut. A thoroughly competent university professor of that sort is a contradiction in terms, a freak of nature.

Emancipation in the realm of religious ideas is not more important than reconstruction in religious organization. The present order does not even express the popular religious ideas, stifled and backward as they are. It is already apparent that the present lumbering machinery has outlived its usefulness. There is no major function now being discharged by official religious institutions which cannot be more economically and efficiently performed by other social agencies already brought to a high state of efficiency or rapidly forming on truer social lines than ecclesiastical tradition will ever permit the churches to attain. Under present tendencies it will soon be literally true that our society can get along better without denominational churches and official religious institutions than with them. They are already much of a burden to be carried, little a social asset.

CHURCH RECONSTRUCTION

The progressive leadership of the church is itself now committed to the social interpretation of religion. This is an innovation of fatal significance to the ecclesiastical system. Among many there is a vague appreciation of the fact that it means change and threatened revolution, and there is some more or less intelligent resistance. This is shown in the reiterated emphasis upon the "spiritual" mission of the church. There is much lament that the church has deserted its exclusive "spiritual ministry." One by one the social responsibilities formerly assumed and discharged by the ecclesiastical system under an autocratic order of society have been turned over to other agencies under a democratic order. Education was lost some time ago, or at least the leadership in education. Music and art are no longer dependent upon the patronage or leadership of the church. The alleviation of economic distress has become a public charge independent of what the church may do or approve, and only with this organization has "charity" lost its anti-social character and become a program of social construction.

And now the "spiritual" mission of the ecclesiastical system is rapidly passing over to other forces and agencies. A year or more ago I heard a bishop declare that however the church might be deprived of its task in other fields it would always be its unique prerogative to "Go into all the world and preach the gospel." At the very moment in which he spoke there was in progress the most gigantic propaganda of idealism which the world has ever witnessed, and under public national auspices, the church officially and directly having scarcely anything to do in

or with the program. The proclamation of the gospel of democracy has certainly not waited upon the divisive, patronistic methods of the ecclesiastical order.

"ONE-BY-ONE CONVERSIONS"

Surely no intelligent Christian can fail to sense the demand for a complete overhauling of the missionary program of Christianity. By this time only the confirmed ecclesiasticized can hope that the prevalence of the Christian ideal can be attained by the sectarian, individualistic propaganda which has so far been pursued. The one-by-one process of "conversion" has not even kept up with the natural increase in the population of the globe. There are more "heathen" in this year of grace than there have ever been before. The only hope of Christian missions is the transfer of responsibility from the ten, twenty, forty, hundred-and-fifty different and often competing mission boards, and the organization of the task under large agencies, freed from ecclesiastical control, functioning in clearly defined ministries of education, health, sanitation and hygiene, scientific and industrial programs, and other natural social divisions, on the one part, and, on the other, grand territorial divisions corresponding to the racial or ethnic organization of mankind.

Completely eliminated from any and all of these phases of the program must be that feature upon which a belated ecclesiasticism still lays supreme emphasis, the so-called evangelistic, which is in its final intent a tenacious propaganda in the interests of sectarian formulas and shibboleths.

The next decade will bring a democracy like ours face to face with the question, Is there place for a distinct and separate institution mediating religion?

Religion construed as a spirit can manifestly not be monopolized by any one social institution in a democracy, and the attempt to confine it primarily in any one must weaken the whole social system, and stifle and stultify the religious impulse. Religion interpreted as a social force can even less be monopolized by one institution. In conceding the essential social character of religion the ecclesiastical system has made way for its own dissolution. What is there left for the church to do even now in any highly and democratically organized community? The church is not even holding its own in most of our cities. It sinks into a place farther and farther back as the community advances in social organization. There is no social function which has not been demonstrated to be more efficiently conducted under other auspices. This is so far recognized that the most of the social programs laid out for the church insist that it should undertake direct ministries only where no other public or more efficient private agency is in the field. The end of this program is not far to seek in a quickened democratic society such as is developing in the United States.

DECREASING MINISTERIAL SUPPLY

Decadence and disintegration will be hastened by the cutting off of the supply of an efficient clerical ministry. This has been going on apace for years. Few young men

of first rate ability will now accept the training which seems still to satisfy the church. Ministers now in office are deserting in large numbers to other callings where the opportunities for genuine social service are much greater, and where the infusion of the religious spirit is more sincere and direct than the clerical system permits.

Intelligent young people fired with the religious spirit and the social passion will not naturally resort to the conventional theological seminary for their training. Only special pleading and scholarship subsidies can renew the decimated ranks of their students. Not even a tradition-bound ecclesiastical system can long survive under the sort of leadership which this process will furnish. The seminaries must eliminate the clerical features of their training and aim at the preparation of highly specialized and scientifically equipped social servants, or they will speedily perish of inanition. If they adopt the former alternative their output will promptly make an end of the sectarian ecclesiastical system.

A BREAKDOWN OF CHURCH LEADERSHIP

Already prominent denominations once boastful of the high educational standards of their ministry are compelled to depend in wide areas upon a leadership which falls far below their standards. A large proportion have neither a full college nor a seminary training. And often the most ardent ecclesiastics of the sect are recruited from this group. The breakdown of leadership is one of the plainest indications of breakdown in the system.

This is not iconoclasm, but a counsel of social progress. It is not a counsel of anarchy to believe that our society no longer has need of either of the long dominant political parties. In this conviction hosts of citizens regularly enrolled in each of the parties join. What we need is not new political organizations modeled on the same lines, advancing the same issues, only called by different names. We need a different kind of political organization, and the bringing forward of new political issues. Third party movements which fail to take account of this must fail.

Similarly, in religion we need a new basis and aim of organization. In the local community we need liberty for the religious forces to unite upon community issues, without denominational interference, just as political reformers have long advocated, and certain communities have actually achieved the divorce of national and local politics.

MORE FLEXIBLE ORGANIZATIONS

In both politics and religion we need more flexible organization. In both we now tolerate institutions, developed out of parties, whose primary concern is their own preservation and who aim secondarily or not at all the common good. Among such, strong coalitions are inevitable in just the degree in which their existence is threatened. A scandal of our politics is the partnership of self-interest between parties originally opposed to one another and ostensibly advocating mutually antagonistic measures. This partnership is not compromise, the glory of democ-

racy. In the heart of their passion political reformers have likened it to the fellowship of brigands, each and all bent on selfish ends and joining their forces the more effectively to prey.

Among religious sects what has often been acclaimed as the saving of our religious life, the co-operation of denominations, has all too palpably become the coalition of religious institutions, each most intent on preserving its own existence and autonomy, and little upon serving the whole community and national life.

ORGANIZATION ONLY FOR SERVICE

A political or religious party which establishes itself as an independent social institution is a menace to democracy. We need, and democracy will always need, groups organized to advance and apply in society definite social ideas. But in the event either of their success or of their manifest failure, democracy has a right to demand that they promptly dissolve and pass out of existence. Probably the majority of American citizens believe that the time for such dissolution has arrived—and passed—for each of our dominant political parties. Something like the same conviction is ripening in American thought relative to each and all of our numerous religious sects. Each has either succeeded or failed to give social currency to the idea out of which it was born. In converting itself into an established and endowed social institution it has made itself, and must continue to be, a menace which democracy must consciously and bravely resist, and eventually banish. Religion serviceable to democracy cannot be mediated by sects. Its inspirations must have free course. Either they must be applied to all social institutions without mediation or else the institution which mediates them to all departments of life impartially must be so framed as immediately and perpetually to reflect the hopes and aspirations of the people and all the people. The religious organization must become the unfailing and undeviating expression of the community's higher life.

A WAY OUT SUGGESTED

What wonders might not our civilization achieve if the vast fund of spiritual energy now aborted in the effort to preserve a decadent ecclesiastical order were released for intelligent and brave citizenship! The imagination thrills to think of it. The endless round of needless societies which absorb the activities of the church membership, the pitiful pattering of multitudes of ministers of religion in the dreary task of keeping the ecclesiastical machinery in operation, the eons of time now occupied by progressive spirits in galvanizing divisive and competing church agencies into a pretense of social service,—if the energy which all this costs could be claimed for maintaining and developing those institutions designed to serve all the people, and whose programs all the people are at liberty to control, that democratic millennium which religion has been foremost to vision would not longer be a vain hope. It would be bodied forth in our own society and in the impacts of our institutions upon the life of all men.

On the Way—But Whither?

By Frederick E. Lumley

STATELY ecumenical councils and dignified learned societies are not the only formulators of truth. The fact is that they are not the chief ones. Although erudite members of these impressive assemblies compile significant utterances, they are frequently given to disappointing abstractions. From too few facts they often frame staggering statements and propositions supposed to correspond to actual conditions and therefore have authoritative validity.

But if we turn our eyes to the common currents of life we can observe the work of other formulators and sample some of their products. The man in the street is no less concerned than the members of councils, in framing creeds. The "people" always have had statements of their fundamental convictions and are always at work reshaping them. They do not gather into deliberative councils, nor proceed according to accepted rules. There are no committee reports and none of the usual machinery found in the formal assemblies. But out of the heat and dust, the storm and stress of the daily battle come crisp, memorable formulas which embody the popular guiding faiths of the time. The authors of these statements are never known. No one man or small group of men produce them. The form in which they appear is not usually refined in the sense of being polished. Slang is a very convenient medium. But these statements are refreshingly simple, direct, forceful and accurate, in comparison with the frequently involved, uninterpretable compositions of the recondite.

POPULAR CONVICTION IN A PHRASE

Several of these popular expressions of the prevailing mood are in mind, and anyone can discover them by listening. Here is one that is of special interest: "We don't know where we're going but we're on the way." This is a perfectly anonymous formulation of popular conviction. Who first announced it I do not know but it has occasioned to my mind some reflections. I put them down for the purpose of directing attention to this particular source of knowledge concerning social attitudes and convictions.

At the outset, it may seem disheartening to reflect upon the unvarnished truth so realistically stated. It is by very slow degrees that we prune out our illusions. Many people refuse absolutely to attempt it. But the literal, naked truth is here. The statement is true of the economic, political, religious and other phases of social revolution. Of the economic movements of the day, what can be said with much certainty? Are we to have a smash-up, or a gradual return to the old order, or an easy re-adjustment upon new levels? Is it to be increased production or decreased production, with the consistent concomitants in each case? Are we to witness a gradual equalization of wealth by various new schemes of taxation, higher and yet higher wages and more insistent philanthropies, or shall we drift

around to new and more refined forms of cut-throat competition? Where is the man or group of men who can answer these questions?

Where is the broad political highway? Is it to be found in a reaction to a world-upsetting nationalism or shall we really work out and live up to the logic of our democratic idealism? Is it true, as many believe, that we are heading straight into state socialism? What of the communist movement in the land? Is capitalism, as a political force on the wane? Who can see where we are going?

There is widespread religious uncertainty. Is it to be, on the structural side, artificial union or simply more free and easy modes of association in good works? Are we moving to translate religious expression into ethical conduct and recognize the call of the herd as the call of God, or are the mystics to re-capture the trenches? Or may we look for mysticism to become sane and social service to be ennobled by the higher impulsions? Who can say what the "people" are thinking and feeling with respect to the religious life?

THE "GOING" IS WORTH WHILE

Who knows where we are going? Are the leaders really leading or are they merely riding on the crest of the social tides, waving flags, shouting orders and thereby enjoying the grand illusion of leading? Many have their theories, but who really carries the torch of enlightenment? Some of us think we can discern general tendencies but who can and who will follow the logic of them and tell us exactly what the way is? Are not the masses telling the simple truth when they say: "We don't know where we're going"?

Yet, there is a youthful nonchalance about this saying such as might be found in a crowd of picnickers. And looking into it, you find that there is no pessimism. Possibly we are all "going to the dogs," as some assure us, and it may be that America—and the whole world for that matter—is off on a lark, with unknown consequences. But there is a saving reflection: it is possible to enjoy and enrich the *going*. Our faith increases that the going is itself worth while. The arrival at the lake-side is not the only joy in picnicking. The satisfaction of going is as genuine as the satisfaction of arriving. And there are some Americans who need to remember this. Some Christians also.

JOHN WESLEY AND TODAY'S OUTLOOK

It is possible to see in this description a protest, therefore, against an over other-worldly emphasis. The goal is not the only reality upon which men put value. One does not easily imagine the Puritans coining such an expression. But we are not the Puritans. John Wesley would not have tolerated a view of life apparently so frivolous. But our world outlook is not that of Wesley. Martin Luther would not have stated his convictions in

this form. This is the creed of a new age. It is a mighty re-assertion of freedom. It is characteristic of the American people. The phrase is simply a chip from the old block of our fundamental purpose, flung a little too far, possibly, for some, but prophetic nevertheless. There is virility and daring in it.

For it is the creed of experimentation. It is a re-affirmation of the high human right to try—and fail if necessary—and therefore succeed. The spirit of modern science is caught in this statement. "We're on the way" is a proclamation in favor of investigation. There are satisfactions and they are being found. The way must be cleared of all obstructions for new discoveries. Old traditions and practices must be brought before the bar of modern conditions and judged as to their further uses and then gaily discarded if found inimical to the going. The spirit of "seek and ye shall find" is here. "There is no morality" says Professor Hocking, "unless it is original morality." Every man builds his own soul; therefore he must be free to step fearlessly into the unknown. This formula is based on the conviction that faith is not handed down but built up and men must "plunge" to keep it. Certainty does not produce faith. No man has faith unless he *must* have it. When men are uncertain about the objective they must have faith to keep going.

WE BELIEVE IN ACTION AND "STRENUOUS LIFE"

We *are* on the way. The emphasis is on the movement—action. Rodrigues has written a book about us entitled, "The People of Action." We are that. We are not a dismantled, enervated society but a going concern. It is therefore natural that we should formulate such a creed. It is true that some might never have started if the decision had been left to them, knowing what they do now. But being on the way they keep good courage. Some think they would be happier if they knew just precisely where they were going. But even lacking this knowledge, they "carry on." We are a swift race. We live the "strenuous life" and glory in it. We "push" on our office doors—sometimes on the church doors—and "run" for congress. This pushing, this live-wireness may turn out finally to be our undoing, as Tagore thinks, but it is our way. We are on the way and glad of it.

There is hope for men who believe something. If they believe it they will try and if they try it they will prove it. That is a great gain. This popular creed is not merely a disclosure of foolish indifference. The conviction which it states is undergirded with a firm expectation of realization. It is equivalent to saying that there is room for improvement, progress, creation. We cannot, just yet, see the way clearly very far ahead. But there *are* values and we shall appreciate them. Life *has* meanings and we shall understand them. God *is* and we shall know him more fully. Paul anticipated this doctrine somewhat when he said: "Now we see through a glass darkly, but then face to face." The popular way of saying this may not be Pauline but the same idea is there.

There is much to inspire confidence despite the whines and the questionings of some. There is wide-spread,

deep-seated conviction that the way of freedom, science, health, popular education, "sweet reasonableness" in all relations, economic magnanimity, art, Christian love, is the *right* way. But these are not ultimate goods; they are present goods. They belong to the *going*. They are the concrete values of a journey with our great Captain. Where the ultimate goal is, what it is or how soon we may reach it, is a matter of diminishing significance. What is more important in all the world than to be *going* with Him? And in His company there is a way for the day.

A Prayer

IF from all Thy good gifts, O Lord, I may ask but one, let that be the spirit of kindness! Let others have fame and palaces, if I may but have the kindly spirit! Give greatness and power to those that want them, but give to me Brotherly Kindness! Make somebody else to be comely of visage, if only I may wear a kindly countenance!

May I never wound the heart of any faltering child of Thine! Make me to do the little unremembered acts that quietly help without intending it. Grant me to bear about the unconscious radiance of a life that knows no grudge, but loves all men because they are children of my Father who loved them enough to send His Son to save them. Amen.

SAMUEL MCCOMB.

The Faith Unfailing

I FIX my faith on Him who stays
The universe of stars and suns,
The treader of interminable ways,
Whose purpose through the ages runs.

His laws are set for boundless good
To all the tribes of earth-born souls;
His ends by none are understood,
Yet all may trust His loving goals.

The prizes of eternal life
Are ours if we will choose to win:
Through tests of suffering and strife
Whoever will, may enter in.

The Son of Man—high Son of God—
Endured, and walks eternal ways;
The rugged path His brave feet trod
Invites our steps through stern todays.

The God who made the singing spheres
Will not despise our spirits' song;
Our plea for endless life He hears,
Nor will He chide us overlong.

I fix my faith on Him who stays
The universe of stars and suns,
The treader of interminable ways,
Whose purpose through the ages runs.

THOMAS CURTIS CLARK.

Rough-Neck Patriotism

WE SEEM fortunately to be getting over the orgy of rough-neck patriotism. It was a frazzled end of war psychology. For the sake of winning the war we made ourselves sensitive to the dangers of laxness, opposition, cowardice and that sort of selfishness which makes so many people willing to let others do the fighting and saying while they selfishly profit through it all, and to that perverse strain in human nature that makes some persons cynically oppose any thing the majority desire or feel compelled to do. The war mood cannot be expected to tolerate much criticism. Laxness in loyalty easily becomes a partnership with the enemy, and men will not willingly die for those whose scruples or cynicism or selfishness cause them to refuse to join in the fight.

But when the war is over there are cheap and lusty patriots who would use the passions and uncritical narrowness which war makes necessary to enforce their own peculiar ideas of patriotism on all who dare differ from them. Thus every man of differing opinion becomes pro-German and Bolshevik and unpatriotic. Even a United States Senator allows his small war impassioned mind to lead him into accusing the President of being the greatest pro-German of them all, because the chief Executive's ideas of peace do not happen to agree with his own, and brave young lads who showed chivalry on the battle field are led to act the part of rowdies under the guise of one hundred per cent Americanism and to defy law and order while they break up lawful processions and loot the premises of those who happen to hold differing opinions. It is not super-patriotism but rough-neck patriotism. These men are not a whit more patriotic than are the rest of us; they are simply more emotional, rough and intolerant.

* * *

Breaking the Law in the Name of Patriotism

In the name of this hectic "one hundred and fifty per cent patriotism" public meetings that in all the history of the country have been peaceably conducted in the name of law and order have been lawlessly broken up. When some hundreds of good American citizens attempt to hold a national meeting to consider how to make theirs a better government and to launch some policies that have the demerit merely of being new—as were all things American at some time in their history—they are locked out of the hotel, and threatened with a summary application of the anarchical methods of the strong-arm in the name of the country that guarantees freedom of speech and right of assemblage. We refer, of course, to the meeting called in St. Louis by the Committee of Forty-eight.

In the Pittsburg industrial district during the recent strike of the steel workers, rights of public assemblage were suspended arbitrarily and without semblance of appeal to courts, but solely upon the mandate of some petty municipal official. In other places labor meetings were forbidden for weeks before the strike was called, and clubs were freely used on the heads of men who were only doing what all Americans have been accustomed to do since the formulation of the Bill of Rights. The excuse was that there might be trouble and this was a precautionary police measure. This excuse did not obtain just across the line in Ohio and thousands of Pennsylvania workingmen habitually walked several miles to the Ohio border and held their labor meetings in peace. Ohio was still in the United States, but Allegheny County, Pa., had been transferred to Prussia for the time being. Whether in Ohio or West Virginia or across the river in a neighboring Pennsylvania county or over at Johnstown, where these "inalienable rights" were not suspended, no one heard anything that was calculated to produce riots or create disorders nor did they see any waving of the red flag. It was not a case of protecting the public; it was exercise of autocracy.

Arresting En Masse and Wholesale Incarceration

Another practice of these hectic patriots was that of "throwing the drag-net" around men and women by the wholesale and driving them off to prison without personal warrants or accusation, and often holding them for days without hearings and for many hours without food or drink and in noisome, overcrowded, hastily-devised prison quarters where no provisions for decency were possible. Wayfarers who happened to be reading in the suspected quarters, or eating in the cheap restaurants or visiting friends for an hour at the common meeting place were gathered in with the suspects and held for days without bail, formal accusation or rights of hearing. In one case a thousand men were haled thus into the dens of detention, of whom less than three score were held after formal hearings, and all were discharged at trial. In other words, their sole crime was that they had fallen under the suspicion of rough-neck patriots and must suffer violence to person, property rights and family therefor. In one city 130 men were held for a week in a room twenty-four by thirty feet with only a single window and with nowhere to lie down or sit down except the concrete floor or wooden benches. There were no adequate toilet facilities and but little food save as their relatives brought it in and shoved it through the single grated door. A battery of cameras lined them up as they were taken out and the unshaven, disheveled crew made a fine presentation of bewhiskered "Bolsheviki" for press purposes. Warrants were issued ten days after incarceration. Four hundred were freed from durance vile, but burdened forever with suspicion, and some scores of others held for trial and possible deportation, though many of these had been denied passports when they had previously asked for a peaceable privilege of going. What is the up-shot of it all? It is that thousands of men and women have had hatred of America sown in their hearts because of an injustice done by men who think they were "one hundred and fifty per cent Americans."

* * *

What Is One-Hundred Per-Cent Americanism?

The writer of these paragraphs believes in an unequivocal straightforward Americanism; one that guarantees freedom of speech, the right of assemblage, the democratic privilege of criticising the government and advocating anything that is conscientiously conceived for the betterment of society, providing only it is not an advocacy of violence and of things contrary to law and order and of that social control which provide for the protection of life and property. To attempt

Contributors to This Issue

JOSEPH ERNEST MCAFEE, D.D., formerly secretary Presbyterian Board of Home Missions; later director American Mission Association (Congregational).

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in these times to enact laws that would have put Patrick Henry on the gallows, condemned Thomas Jefferson to prison, forbade Abraham Lincoln's anti-slavery addresses and made Leo Tolstoi a pariah is not American. Alexander Hamilton called the Sedition Laws of his day "tyranny." Charles E. Hughes demands that the Socialists in New York be given their seats in the legislature "in recognition of their own rights and of the rights of their constituencies." In an official opinion Justice Holmes of the United States Supreme Court declares, "the ultimate good desired is better reached by free-trade in ideas." Senator France, author of the Espionage Act, says "free speech is the safety valve of abnormal times." Senator Johnson says of Socialists that so long as they "abide by the laws they are at liberty to advocate anything they see fit." Cleveland Moffatt, organizer of the "Vigilantes" of war times, condemns all these overt acts against Constitutional liberties unsparingly. The proposed Sedition Laws are Prussian in their cast and mold. There is ample provision in laws now on the statute books to deport any alien advocating violence or anarchy. To enact a law that forbids the holding of certain opinions, to empower law officers to say who holds them and to deport or imprison the victims upon the judgment of these officers is Russianism of the Czarist regime.

ALVA W. TAYLOR.

After March 1, 1920

The subscription price of THE CHRISTIAN CENTURY

will be \$3.00 (ministers \$2.50) payable in advance. Until that date subscriptions, both new and renewals, will be accepted at the old rate, \$2.50 per year (ministers \$2.00).

This slight increase is rendered necessary by the greatly increased cost of production, and by the added expense involved in the improvements of form and enrichment of contents which the paper is now undergoing.

THE SUNDAY SCHOOL

Aggressive Love*

"STRONG Son of God, immortal Love.
Whom we, that have not seen thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove.

"Thou seemest human and divine,
The highest, holiest manhood thou;
Our wills are ours we know not how;
Our wills are ours to make them thine."

Tennyson, here, gives me the idea I want: "Strong Son of God, immortal Love." Love is not weak, sentimental slush; love is aggressive, powerful, intelligent. Jesus is the strong Son of God. Robert Speer tells why Ikeda, the heroic preacher in Japan who suffered for his faith, spent the last hours of his life re-writing the biography of St. Bernard. He was told that St. Francis was better known and that he could make a more popular book out of the life of that gentle saint. To which Ikeda replied, "St. Francis stands for love—selfless, gentle, self-sacrificing love—love alone. There is a great power in that, but it is not enough. There is evil in men's hearts, and that evil must be fought against and subdued. Only so can men be saved. Not St. Francis, but St. Bernard is the man who combines in himself both these principles, love and aggressive, fighting spirit, and so I thought it would perhaps serve Christ best if I introduced St. Bernard to the Japanese church." Ikeda was right. It was another oriental, Li Hung Chang, who some years ago went back to China and said: "The Americans emphasize Love to the exclusion of Justice." The love of God is a powerful, aggressive, sacrificial, fighting, suffering, on-going love. The love of Jesus meant blood and the cross. We need again Tennyson's idea of the Strong Son of God, immortal Love.

Love knows no fear. Love looks level-eyed and unafraid into the eyes of the whole world. Love is as ready to bare the sword for justice as to gently bind up the wounds. America went into the war through love. It was a battle of principle; our boys were crusaders for the return of righteousness. Recently I had the honor of meeting Cardinal Mercier. In repose, his face is as gentle as that of a mother, but when aroused by conscience, his face blazes wrath. He was the hero priest who stood in St. Gudule's in Brussels and told his people never to bow the knee to the conqueror, for God would bring them the victory. In him you found the proper mixture of gentleness and the lion-heart. We cannot admire soft saints, we want soldier-saints. Roosevelt should be canonized! He was the incarnation of the American spirit; he was fearless in the cause of righteousness. He stood for the square deal. He asked no quarter. He knew no fear nor asked no favor. He walked softly but carried the big stick. He championed the strenuous life. Theodore, lover of God and men—St. Theodore!!

America waits for a new incarnation of strong love. A strong voice needs to cry out to all employers of labor for a fair and just distribution of wealth. The same voice needs to cry out to employes for just work and honest endeavor. Labor has no right to regard contracts as scraps of paper—no more than had Germany! Justice, righteousness and the golden rule must be exalted. Real brotherhood must solve the problem. Mr. Balfour was right when he said: "You cannot get a new society until you get new hearts." Raw selfishness lies at the bottom of this labor unrest. The church alone holds the secret of the solution, but it must no longer

* Lesson for March 7, "John Writes About Christian Love." John 4:7-21.

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keep it a secret. The church must, with prophetic voice, thunder the great principles of brotherhood, justice and mercy. Love fights! Love is aggressive, but love is unselfish. It bears the sword only to fight for another. When will St. Bernard return?

JOHN R. EWERS.

BOOKS

CHINA: AN INTERPRETATION. By J. W. Bashford. Bishop Bashford was for more than twelve years at the center of Chinese life. In his book he interprets the ancient civilization and unfolds the new ideals of China. He considers the industrial, commercial, political and religious life of this problematic people. Especially interesting are his chapters on "China and Japan," "China and the United States," and "China and the World." This fourth edition of the book contains a chapter on "The Origin of the Chinese," which was written by the author after the first printings. (Abingdon. \$2.50).

THE UTTERMOST STAR. By F. W. Boreham. Mr. Boreham lives in Australia, and has found unusual welcome for his volumes of essays, "The Luggage of Life," "The Golden Milestone," etc. He has philosophy, humor, and all of his writings reveal a sympathy with the best things in literature. There is a humanness in this book which makes it pleasing reading. (Abingdon. \$1.25).

A BRIEF HISTORY OF EUROPE FROM 1879 TO 1915 By Holt and Chilton. This volume has been prepared with a view to presenting in outline the story of the French Revolution and the Napoleonic period. In doing this, care has been taken to relate events and personalities of the history of France and the Napoleonic regime to the other states of Europe. This book could well be chosen as one of a series affording complete material for a thorough study of the Great War and its backgrounds. These authors have produced another most valuable book in their "The History of Europe from 1868 to 1914." (Macmillan).

THE STORY OF THE GREAT WAR. By Roland G. Usher. Dr. Usher, of Washington University, St. Louis, won wide fame by his volume "Pan-Germanism," which was published during the war. In this later volume he attempts to accomplish the almost impossible task of putting into three hundred pages an outline of the chief periods, events and personalities of the war which has just closed. The book is popularly written and is really a worth while experiment. (Macmillan. \$2.50.)

THE BOOK OF THE DAMNED. By Charles Fort. In this age of revolutions this volume has its place as making an attack upon the hard and fast theories of modern science. It presents a thousand and one facts which have not fitted into these theories and which have heretofore been ignored by the scientists. The theory which many of these newly presented facts support seems to be that other planets are inhabited. It is truly an amazing book, representing more than twelve years of work. It is going to be talked about as much as any book of the year. (Boni & Liveright. \$1.90.)

THE FORTIETH DOOR. By Mary Hastings Bradley. A tale of love and mystery, of American youth and old Egypt, of Turkish harems and the spirit of wild adventure. A story of action, with suspense from the first to the last page. (Appleton. \$1.75.)

MICHAEL FORTH. By Mary Johnston. This is in a different style from those best sellers of the same author of twenty years ago—"Prisoners of Hope" and "To Have and to Hold." It is a story of love and adventure, as were they, but it is full also of the mystical teaching of a life beyond. The back-

ground of the story is the old South and the reader is carried forward to the merging of that old South into the new. (Harpers. \$1.75.)

COLLECTED POEMS. By Robert Underwood Johnson. Known as editor of the Century Magazine for many years, Mr. Johnson has since the early eighties been a persistent writer of verse—perhaps sometimes too persistent. He does not wander from the old paths of poetry, but the truths he has put into his work do not need new forms to make them interesting. Here are four lines exceedingly worth while:

"Another world! Another life!" we cry,

And for new changes toward far regions reach,

Yet squander teeming treasure as we sigh,

While every day a new life waits for each.

(Yale Press. \$4.)

MODERN AMERICAN POETRY. By Louis Untermeyer. A collection of "modern American poetry," including the work of such extremes as Riley and Sandburg, of Edwin Arlington Robinson and John Kendrick Bangs, cannot be branded as prejudiced toward any one school of poetry, and this catholicity speaks encouragingly for peace in the household of poetry here in "Our America." Why cannot there be a hundred kinds of poets, if there are a million kinds of people? Is Eugene Field no poet because Edgar Lee Masters is? This volume is an attractive handbook and anthology for poetry lovers and is excellently adapted for use in schools. (Harcourt, Brace and Howe. \$1.40.)

Every man, woman and child holds the possibility of physical perfection; it rests with each of us to attain it by personal understanding and effort.—From the Author's Preface.

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By F. Matthias Alexander

With an introductory word by Professor John Dewey.

ESTIMATES OF THE BOOK.

Rev. J. H. Jowett: "Mr. Alexander has given us a work of rare and original value. His philosophy unveils a deliverance from the untutored and unintelligent sub-consciousness in which we are all more or less enslaved, and he opens out the prospect of an enlightened sub-consciousness, through the ministry of conscious guidance and control.

The Dial: "To the fellowship of Wagner, Tolstoy and Carpenter may be added F. Matthias Alexander. To the diversities of preacher, pietist and prophet may be added that of scientist. But where his predecessors see a cure for civilization in an abandonment of it, Mr. Alexander sees the cure in a growing control of the human organism at work in it."

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THE CHRISTIAN CENTURY PRESS
700 East 40th Street, Chicago

CORRESPONDENCE

Volunteer Convention Not Justly Criticized

EDITOR THE CHRISTIAN CENTURY:

The most charitable conclusion after reading your editorial on the Des Moines student volunteer convention is that the author could not have been there. The type of missionary work presented at Des Moines was certainly not "the snatching of dying souls from hell." The Rip Van Winkle this time seems to be the editor of *The Christian Century*, not the Student Volunteer Movement. The missionary ideal presented at Des Moines was indeed the "task of bringing into being a native Christian civilization where there was once a pagan order," and anybody who was there and attended all the sessions must have been impressed with that fact.

The most exasperating thing about the so-called "liberals" is their narrowness and dogmatism. A generation ago the Unitarian school of religious thought rendered a decided service to the church, but they can't wake up to the fact that their contentions are now adopted by the majority of thinking Christians in all denominations, and that possibly there are some deep things in Christian experience which they may have missed. I count myself a liberal, but I do not think that wisdom will die with me.

I had eight students with me at Des Moines—live, brainy young men and women. I have torn out the first page of the February 5th *Christian Century* as I did not want their energies dissipated by our silly old controversies (I put my *Christian Centuries* on the reading table in my room at school). Why must we be forever setting up windmills to fight?

He drew a circle that shut me out,
"Old-fashioned," "fogy," a thing to flout.
But love and I had the wit to win—
We drew a circle that took him in.

(Apologies).

I wish also to take issue with your editorial on President Wilson. Because Great Britain is generous enough to receive us into the League of Nations with all our suspicious and selfish reservations does not justify our provincialism and our childish determination to make political capital out of everything, even the hopes of humanity.

St. Cloud, Minn.

MYRTLE T. OLIVER

Wants on "Honor Roll"

EDITOR THE CHRISTIAN CENTURY:

It is very gratifying to me as a pastor among the Disciples to see the utterances of *The Christian Century* quoted by such papers as are determining the structure and trend of the Christian religion in our United States and in Europe. It does me good to read journals, (which are presumably dealing with adults), which avoid pharisaical paternalism. Therefore enlist me in your "roll of honor" which recognizes the moral and spiritual fiber of such men as Dr. Grant of New York. I am not sure that we are granted the right to use the word "honor" in this case, but I am quite willing to trust my soul and wait for time to confirm my insight. Bolshevism is simon-pure Marxianism, economic determinism, for which no Christian can logically stand, and I do not stand for it or any other type of socialism—I stand for a democracy which is based on an evaluation of the world in the terms of persons and trust in them; each free man one free vote at the ballot-box is what our fathers fought for—it is enough! Democratic liberty or paternalism, that is the issue.

CYPRUS R. MITCHELL.

Sikeston, Mo.

Pulpit Supply

EDITOR THE CHRISTIAN CENTURY:

The most pressing problem in the work of the churches now is the dearth of ministers. In view of the serious shortage the question of using most advantageously those we do have becomes increasingly important. A democratic people like the Disciples can have no authoritative, established method of bringing ministers and churches together for service.

In the hit and miss methods of doing this work in the past such work was done by pastors who recommended their friends to churches of their acquaintance; evangelists used their wider acquaintance with both preachers and churches; college presidents assisted graduates to get in touch with their constituent churches; editors opened their columns for the use of both churches and preachers; traveling secretaries gave their services freely. Because of their constant travels among the churches and their function as serving the general church life, state secretaries have come to be depended on much by churches and preachers for this service. In some of our states special committees render constant and thoughtful service in this delicate ministry.

It is certain that the Disciples are not getting full returns from the present force of ministers because of inadequate methods of conducting the work of pulpit supply. There are good men now in business because they shrank from pushing their services on the churches and such forces as we had could not render the aid required to meet the necessity of the case. More exquisite torture can hardly be conceived than for a man of culture and refinement who has consecrated his all to the cause of Christ to be compelled to go begging for work or to cry his wares in the street. For a good minister to be out of employment or to be forced into business is a calamity. An increased sense of solidarity among the churches ought to make possible the prompt placing of every good man without any surrender of liberty. Is not this one of our great needs?

Another source of loss comes from the churches taking up with unworthy men. This type of man has no scruples about crying his own wares. He insinuates himself into the good graces of the church and always leaves a trail of desolation in his path. His presence and the wreckage that follows him is the penalty we pay for extreme independence. If every church would consult other churches or brethren of wide experience, such mishaps could be almost wholly avoided. Churches should not be hasty to snap up a bargain. In the ministry bargain counter goods are usually moral remnants. The extreme go-it-alone policy makes it possible for the churches to be imposed upon. A suitable all-together policy would save many a church and promote the work of the kingdom. Some day such a policy may be evolved by the Disciples that will be effective and fully accord with the genius of the movement.

The one immediate hope for improvement lies in teaching churches and preachers right methods of procedure and acquainting them with the facilities that are within their reach to assist them in following such methods. With a view to rendering more effective service a recent meeting of the State Secretaries' Association appointed a committee to study the problem and provide literature on the subject designed to be helpful both to preachers and churches. The committee is composed of H. W. Elliott, A. McLean, W. R. Warren, L. N. D. Wells and I. J. Cahill.

The literature, when prepared, will be distributed from each state missionary society. It is hoped this will help much. There is even greater hope that churches grouped by counties will come to practice on interdependence that will strengthen and protect all.

I. J. CAHILL.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Church Gains and Losses In Massachusetts

The state where the Pilgrim fathers landed is not a very fertile field for Protestant work these days. In the years between 1905 and 1915 the Jewish synagogues gained in membership 781 per cent; the Eastern Orthodox church, 43 per cent; the Roman Catholics, 30 per cent, and the Protestant bodies, 11 per cent. The growth in population in the state was 23 per cent. In the Protestant churches the adult membership is 95 to 98 per cent while in the Catholic churches it is 75 per cent. The latter figures indicate that Protestant churches are failing to recruit themselves from the young.

Churchman is Opposed to Prohibition In England

Dr. Hermitage Day, editor of the Church Times, is quoted in the Pall Mall Gazette as being opposed to prohibition for England. He expatiates on the evil effects of prohibition in America, making reference to the number of Americans going to the West Indies for liquor. The deaths from drinking wood alcohol are also mentioned. He declares "The Churchman is out for temperance, that is to say, the right use of alcohol, not for prohibition."

Ladies' Aid Societies Are Being Organized

A national convention of presidents of Ladies' Aid Societies would be a new thing in the United States, but the interest in organizing everything may bring it to pass nevertheless. The societies in the presbytery of Los Angeles have organized and the standard federated Aid Society will be pushed throughout the synod of California by the Presbyterian leaders.

Denver Ministers Help the Mayor Clean Up the City

It is the desire of Denver's mayor to clean up his city and he has invited the ministers of the city to help him. The ministerial alliance has a committee which is studying the methods used in certain European cities to control the vice situation. When these studies are complete they will be presented to the mayor.

Philadelphia Churches Agitated Over Spiritualism.

The interest in spiritualism has recently come to the front in Philadelphia. Dr. Russell H. Conwell, the distinguished Baptist clergyman, has announced that he has had a communication from his dead wife. Sir Oliver Lodge has been lecturing in the city and his lectures have contributed to the interest. Many of the ministers have been delivering sermons against spiritualism. The newspapers now announce twenty-four different spiritualist meetings each Sunday.

Presbytery Wants Bible In Public Schools

The constitutional convention of Illinois is giving opportunity for every sort of a proposal for social betterment to get a hearing. Professor Samuel Dickey, of the Chicago presbytery of the Presbyterian church has recently spoken in behalf of the social service committee of his presbytery advocating legalizing the use of the Bible in the public schools of the state.

Baptists Losing Ground In New York

Mr. Frank M. Goodchild of the Baptist denomination has given the public some interesting figures with regard to the

work of his denomination in New York. In twenty five years the Baptists have diminished in membership on Manhattan island until they now have half the membership of a quarter of a century ago. The membership in Brooklyn has also become less. The Sunday school enrolment has followed suit. The Baptist statistician says that New York is a mission field and only the use of money from the outside can keep the churches alive.

Church Federation Expresses Views on Mexico

In spite of the control of the public press by influences hostile to the Mexican people, the truth about Mexico has been told by a number of unbiased investigators and the churches of America through the Federal Council have taken up the burden of informing the people of the true status. A committee composed of Rev. Charles L. Thompson, Bishop McDowell, Bishop Cannon, Rev. E. O. Watson, Charles S. Macfarland and Messrs John M. Glenn and Alfred R. Kimball recently spent considerable time with cabinet members in Washington presenting the views of church people with regard to the proposed intervention in Mexico. It now seems probable that the hope of certain commercial interests to force war has been frustrated.

Lutheran Church Makes a Good Gain

In a year when immigration is not feeding any of the churches, the Lutheran church of America has gained 211,000 members, which is about ten per cent of their membership. The union of the different branches of the denomination and the increased enthusiasm of the denomination derived therefrom has proved most beneficial. The missionary giving of these people is about seven hundred thousand dollars per year.

Dr. Boynton Speaks in Episcopal Church on Concordat

Dr. Nehemiah Boynton is the chairman of the Congregational committee which met an Episcopal committee in New York recently to consider the proposed concordat between Congregationalists and Episcopalians. He was invited to speak in the pulpit of St. Luke's Episcopal church in New York on the concordat and expressed himself as favoring the proposed arrangement.

Ten Cleveland Pastors Dissent

While the support of the Interchurch World Movement is well-nigh unanimous, there is some dissent in different sections of the country. Ten Congregational ministers of Cleveland have signed a protest against a spring drive for funds in their churches. Recently a group of Methodist ministers in Cincinnati made a similar protest.

Plans for International Council of Congregationalists

The International Council of Congregationalists will be held in Mechanics Hall, in Boston, June 29 to July 6. This auditorium will seat 6,000 and it is believed that the largest body of Congregationalists that has ever joined in the celebration of the Lord's Supper will have fellowship on Council Sunday. Ten Commissions will bring in printed reports which will be treated both from the English and the American point of view. The topics for these studies are: Congregationalism and Spiritual Ideals, Congregationalism and its Policy, Congregationalism and Liberty, Congregationalism and Theology, Congregationalism and Education, Congregationalism and Missions, Congregationalism and the Social

Order, Congregationalism and Unity, Congregationalism and International Relations, Congregationalism and Its Young People. The speakers that have been chosen for the Council include the names of some of the most eminent people of the Christian world. Among the prominent names are Dr. Charles R. Brown, Dr. S. Parkes Cadman, Mr. Raymond Robins, Dr. Nehemiah Boynton, Miss Jane Addams, Dr. Charles E. Jefferson, Pres. Mary E. Wooley, Dr. Francis E. Clark, Dr. Carl S. Patton and Pres. J. A. Blaisdell. There will be important exhibits dealing with the history of the Congregational churches. The representation will be by churches.

Catholic War Council Gives Panama a Community House

The National Catholic War Council will soon erect at Balboa a Community House patterned after the Y. M. C. A. building already there. It will be open to non-Catholics as well as Catholics. Service clubs are maintained by the organization in Chicago, New Orleans, Norfolk, Petersburg, Pittsburgh, Philadelphia, Richmond, Salt Lake City, Portland, and Newark.

Aggressive Church Program in Minneapolis

Leading up to Easter, the ministers of Minneapolis have developed an intensive program for the churches. Publicity in the newspapers is one of the strong features. There is a block organization of the entire city and by this means every unchurched family will be reached. There will be meetings in the large industrial plants. A large number of laymen have been organized to go into the different churches as minute-men speakers. These men often visit churches outside their own denomination.

Noted Congregational Editor Passes Away

Dr. J. M. Whiton, who for a number of years has been connected with the editorial staffs of the *Homiletical Review* and of the *Outlook*, died recently in his eighty-fifth year. He was a thoughtful and popular preacher and often invited to England to preach.

Church Organists Propose to Strike

There is nowhere in the country an organized strike of ministers to compel social justice but the church organists of St. Louis have come to an agreement to strike on May first unless the congregations of that city increase their pay. They are receiving at the present time forty dollars a month and only three in the city receive \$1,200 a year or more. Ernest R. Kroeger, a composer, says that the organists are too often regarded in the same class as janitors.

"The Golden Rule in Industry"

There was held in Boston recently a large mass meeting of laymen of the Universalist church of Massachusetts. The occasion of the meeting was an address by Mr. Arthur Nash of Cincinnati on "The Golden Rule in Industry." Mr. Nash was able to keep his factory going while other concerns were closed down with labor troubles recently and his ideas on capital and labor are eagerly sought in the Universalist fellowship.

Dr. John Haynes Holmes Defines Community Church

The launching of what is called the Community Church movement in the United States by such leaders as Dr. Jackson and Dr. John Haynes Holmes, has been the occasion

of some discussion both in and out of orthodox circles. The relation of the movement to historic Christianity has been somewhat ill-defined until Dr. Holmes makes this statement: "The community church in its best estate is not a Christian church and can never be a Christian church. In this is its community character gloriously emphasized and its truly universal significance made beautifully manifest. The community church in method and spirit is not theological in any sense of the word; it is simply and solely human. All men are its potential members, all communities of men its kingdom of God coming on earth, all dreams of men the altars of its spirit. It would exclude no one from its love who has a need or an ideal. It would take unto itself all men everywhere, whether they be Jew or Gentile, bond or free. * * * It must necessarily include atheists as well as theists, Mohammedans as well as Christians, Jews as well as Gentiles."

Dr. Black Has Call To Return To Scotland

St. George's United Free church, of Edinburgh, has called Dr. Hugh Black of Union Theological Seminary to succeed Dr. John Kelman who recently came to New York to accept the pastorate of Fifth Avenue Presbyterian church. Dr. Black has refused calls to some of the most eminent pulpits in Great Britain and America and it is not probable that he will accept this call. He was formerly minister of St. George's in association with the renowned Alexander Whyte.

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That is the word that best describes our new publication, treating the International Uniform Lessons—the

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The circulation of this publication has been doubled within the past four months. If you wish to try the "20TH CENTURY" in your Adult and Senior Classes during the Spring quarter, advise us how many copies to send and they will be mailed to you FREE.

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700 East 40th Street, Chicago

NEWS OF THE DISCIPLES

Euclid Avenue, Cleveland, Is Great Missionary Church

The leading church among the Disciples last year as respects missionary giving was Euclid Avenue, Cleveland, O., which gave \$11,016.18 to all causes. The church with the best capita record is New Union church, of Woodford county, Ky., which averaged \$43.06 per member with 62 members. First church, Ft. Worth, Tex., deserves special mention as making a creditable increase over the giving of former years, the gain being \$1,369.21.

Church Extension Society Again Busy

The churches are resuming their building operations after the interruptions of the war. The demands upon the Board of Church Extension are growing continually. The January meeting of the board granted loans of about \$75,000. The largest single loan was for \$35,000 to Wooster Avenue church, Akron, O. The next largest loan was for \$10,000 to Kingsport, Tenn. During the month the following churches reported their buildings completed and called for the check on their promised loan: Port Arthur, Tex., New Albany, Ind., Evansville, Ind., and Bethany church, Evansville, Ind.

—Linwood Boulevard church, Kansas City, Mo., raised \$21,522.71 in all departments last year. The money given to missions totaled \$5,486.03. There is great interest in the sermons of Dr. Burris Jenkins and most of the time the seating capacity of the church is inadequate. The church has open house to the young people on Sunday evenings with an attendance of a hundred young people.

—Chicago churches are organizing to provide hospitality to visiting Disciple ministers during the Interchurch convention in March and a committee with Dr. E. S. Ames as chairman is making the necessary arrangements.

—That times have changed is indicated by the report that E. A. Blackman refereed a boxing match in Wichita, Kans., one Saturday night, put on by the American Legion, and the next morning was sent home to Chanute by airplane in time to teach his Sunday-school class.

—The late Hon. George T. Oliver of Pittsburgh left in his will \$25,000 for Bethany college. He was an alumnus of the college in the class of 1868, and was for many years a trustee.

—After a ministry of nearly nineteen years at Hammond, Ind., C. J. Sharp has resigned to become the national superintendent of group evangelism, a project under the patronage of the Christian Standard, Cincinnati. During Mr. Sharp's ministry in Hammond 2,601

new members have been received and a substantial building erected. He went to Hammond first as a University of Chicago student but located on the field after graduation. He will be succeeded by C. M. Smithson, of Harvey, Ill.

—A substantial building is in course of erection at Garden City, Kans. During the erection of the building the congregation meets in a moving picture house. L. C. Montgomery is the pastor.

—The church at Cape Girardeau, Mo., has extended a call to Charles H. Swift, who has the matter under consideration.

—The congregation at Beckley, W. Va., has recently purchased a parsonage for the minister at an expense of \$10,000. Twenty-five of the leading members of the church including most of the official board members, have recently signed tithers' pledges.

—L. E. Murray presented the call of the near east in church and Sunday-school at Richmond, Ind., the first Sunday in February and had a most remarkable response. The congregation will maintain twenty-five orphans the coming year at an expense of sixty dollars each. Not a wealthy member was among the subscribers to this fund, as it came from the less affluent constituency of the church.

—William Remfry Hunt has taken up residence in Chicago for three months. At the present he is in Rochester, Minn., where Mrs. Hunt is under observation by the great surgeons. He has speaking appointments in many of the Chicago

churches where he will interpret China in his inimitable way. Before leaving China he was stationed in Nanking as an evangelist. He will spend part of his furlough in Great Britain, his former home.

—The Christian Endeavor society at Rogers, Ark., recently gave a missionary program at a Sunday evening service. The offering of the evening was dedicated to the support of an orphan child in India.

—First church, Lincoln, Neb., has called a young minister, William Hertzog Thompson, as director of Young People's Activities and as assistant pastor with H. H. Harmon. He is a graduate of the University of Omaha and has been principal of a high school.

—Joseph Hunter reports that Seventeenth Street church, Nashville, Tenn., recently took an offering in a congregation of 45 people and wiped out an old debt and provided for improvements on the church property, raising a total of \$1,125.

—Abbott Book, who is the educational director of Walnut Hills church, Cincinnati, has recently been invited to visit Englewood Sunday-school, Chicago, and explain some of his methods.

—Some village congregations in Illinois are prospering now, according to State Secretary H. H. Peters. As a sample of the new development, he tells of the success at Oakland, Ill. This church has had a non-resident minister, Victor Dorris, who is starting into his third year. The community has so responded to his message that \$15,000 has been raised for a new church building which will be erected this year. Many

"Each One Win One"

THE Interchurch World Movement is pushing its Evangelistic program hard at this season. The Disciples of Christ, under the leadership of Jesse M. Bader, are promoting a like campaign up to and including Easter. The following books are suggested for the use of pastors and other church leaders as the best the market affords:

- Recruiting for Christ.* John Timothy Stone. \$1.25.
- The How Book.* Hudson. Methods of Winning men. 60 cts.
- Pastoral and Personal Evangelism.* Goodell. \$1.25.
- The Soul-Winning Church.* Broughton. 75 cts.
- Present Day Evangelism.* Chapman. \$1.00.
- The Evangelistic Note.* W. J. Dawson. \$1.00.
- As Jesus Passed By.* Addresses by Gipsy Smith. \$1.00.
- Revival Sermons.* Chapman. \$1.25.

Add 5 to 8 cts. postage on each book ordered.

leading people of the community attend the church without being members. It is the plan when the new building is erected to call Mr. Dorris for all his time and have him live in the community.

—Isaac N. Grisso has recently accepted the pastorate at Petersburg, Ind., and the church has adopted several objectives to be realized between now and Easter. These are: 50 new members by personal evangelism; an average attendance in the church school of 200; 50 women in the missionary society; a class of 50 in the church efficiency school; and the church attendance doubled.

—Mrs. Cora Griffin Van Voorhis died at Charleston, W. Va., on February 10, leaving a husband, Hiram Van Voorhis, and a young son to mourn her loss. She was an alumna of Virginia Christian College and of Hiram college. Uniting with the church at the age of nineteen, her life has been spent in faithful service to the cause of religion.

—First church, Richmond, Ky., with its Sunday-school made an offering for the unfortunates of the near east which amounted to \$565.

—William Woods College recently dedicated a new Conservatory of Music building which is in honor of W. E. Jamieson. It had been planned to complete the building for the opening of the school year but this was impossible on account of labor troubles. The building was formally opened by Carolina Lazari, the eminent contralto of the Chicago and Metropolitan opera companies, on December 2.

—W. H. Erskine gives an extended report in Mission News, published in Japan, of a conference on faith and order held in Osaka recently. More differences were developed in this conference than we have been accustomed to believe exist among missionaries. Mr. Erskine says: "A summing up of the positive contributions of the various denominations represented on that day, would be something as follows: The Fatherhood of God, the Sonship of Jesus, the purifying work of the Spirit, the central position of the Bible, man's need for the grace of Jesus Christ, his need of the fellowship of the church as a means of growth and the spiritual value of the two sacraments, baptism and the Lord's Supper."

—First church of Grand Rapids, Mich., has promised the support of a new field worker a thousand dollars a year for five years.

—The prospects of Windsor, Canada, as a future manufacturing city have encouraged the little band there to renewed efforts in building up a church. It is thought by this group that Windsor will in a few years grow from \$50,000 to 200,000 on account of the steel plant and new factories projected. The congregation numbers ninety and has recently

subscribed \$1,684 for a lot on which to erect a building. E. A. Osborne is pastor at Windsor.

—The pageant, "The Spirit of Missions," was recently presented in Yakima, Wash., under the leadership of Mrs. Royal J. Dye. This was the closing event of a school of missions which numbered 300. Dr. Dye was also present.

—A. F. Stahl, who for over seven years has been pastor at Maysville, Ky., closed his work there February 1, to accept a call to North Canton, O., church. During the pastorate he received 359 persons into the fellowship of the church. All current expenses were met and the missionary offerings were doubled. The

church is going forward to a new building campaign.

—A modern religious education building will be erected at Winimac, Ind., where L. C. Brink is pastor. It will consist of two stories and basement, and will be of brick construction, with shower baths, swimming pool and gymnasium in addition to the Sunday school rooms.

—The congregation at Corsicana, Tex., has recently installed a five thousand dollar pipe organ and bought a new parsonage. The old parsonage will be torn down to make room for future additions to the church building. John Mullen is the leader in this field.

Disciples Face Serious Shortage

Some Revelations of the New Year Book

THE new year-book of the Disciples is coming from the press and the summary of statistics indicates that there has been a serious loss again the past year. There is no attempt this year to explain the losses as due to more carefully gathered statistics. The following facts challenge the attention of every Disciple:

1. The total number of churches for the United States and Canada reported is 8,963, last year 9,011, a loss of 48. The total membership reported for these churches is 1,184,885, last year 1,201,990, a loss of 17,105.

2. The states showing the largest loss in membership are Missouri, 4,771; Western Pennsylvania, 2,616; Maryland, Delaware and District of Columbia, 2,499. There are eight other states that report losses from one thousand to two thousand each, while thirteen states and six Canadian provinces report losses of less than one thousand each.

3. The total number of Sunday schools for the United States and Canada is 8,517, last year 8,747, a loss of 230. The total enrollment reported for these churches is 921,422, last year 962,912, a loss of 41,470. This is slightly less than the loss of last year, 42,303.

4. The total number of white preachers reported for the United States and Canada is 5,830, last year 5,908, a loss of 78. The total number of colored preachers reported is 253, a gain of 44 over the 209 reported last year.

5. Even more alarming is the increase in the number of preachers engaged also in secular business. This number has been steadily growing for several years, reaching the high figure of 986 last year, but there are 1,129 such ministers reported this year, an increase of 143. Of these 1,129 preachers, 515 preach regularly and 614 only occasionally. Eighteen per cent of our preachers are now engaged in additional business pursuits. We lack the information necessary to show the number of ministers who have left the ministry entirely to engage in secular pursuits.

6. There has been a decrease in the number of churches reporting the full time service of ministers. There are

2,947 such churches this year, 557 less than were reported a year ago. The number of churches reporting part time preaching is 2,431, which is 398 more than were so served last year. Most of these 398 churches had full time preaching last year. There are 70 fewer preacherless churches reported.

7. The World Statistics are much more complete than a year ago. They show a gain of 197 in number of churches, 1,641 in number of members, 203 in number of Sunday-schools, and 341 in number of ministers and Christian workers in countries outside of the United States and Canada. The reports from Russia are still lacking, but from the United Kingdom we have the most complete statistics we have ever had. We regret that there is no list of preachers available for the United Kingdom.

8. The totals for the world are 9,571 churches, a gain of 149, with 1,247,759 members, a loss of 2,464.

William Woods College
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Young women attending William Woods College live amidst beautiful surroundings, in the refining environment of a Christian home. Very high type of mental and physical training afforded. The college is located in a 15-acre park with beautiful lake. Three-year State certificate. Unsurpassed training in music, art, commerce, foreign languages, expression, domestic arts and sciences. For catalog address: JOSEPH A. SERENA, President, Box 200 Fulton, Mo.

BOOK OF PRAYERS
Complete Manual of several hundred terse, pointed, appropriate Prayers for use in Church, Prayer Meetings, Young People's Society, Sunday Schools, Missionary, Grace and Sentence Prayers. Question of How and What to Pray in Public fully covered by model, suggestive and devout Prayers. Vest Pocket size, 128 pages. Cloth 25c, Morocco 35c, postpaid, stamps taken. Agents Wanted. GEO. W. NOBLE, Menon Building, Chicago, Ill.

BOOK OF POINTS AND TESTIMONIES for use of Christians and Workers in all meetings. Answering Objections, Excuses or Doubts. Helps for leading and taking part in Prayer Meetings and in giving personal Testimonies. Better understanding of hard places in Scripture, etc. Full of practical suggestions. Don'ts for Workers when dealing with inquirers. Cloth 25c; Morocco 35c. Agents wanted. GEO. W. NOBLE, Menon Building, Chicago, Ill.

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Short and plain articles by nearly 100 experienced Christian writers. Just the Help over hard places you have been looking for. How to lead, teach, testify, pray and grow. Young Christian helper, experienced workers' guide. Pp. 216, 128 pages. Red Cloth 25c, Mor. 35c, postpaid. Agents wanted. GEO. W. NOBLE, Menon Bldg., Chicago, Ill.

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THE pre-Easter period is the natural season for the promotion in the congregations of the spirit and practice of personal devotion and family worship. "The Daily Altar," our beautiful new manual of devotion, is the perfect aid to the cultivation of spiritual strength in the daily life. There is for each day of the year a theme, meditation, Scripture, poem and prayer. You can begin the use of the book at any time in the year. In every church there should be formed just now a group of "Comrades of the Quiet Hour."

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A New Hymnal by Easter

WORSHIPFUL and beautiful services are now coming to be the chief desideratum in the churches. In these days the apostolic injunction to "let all things be done decently and in order" is being truly heeded. But have you ever entered a church where the building was of the best, where the sermon and other features of the service were according to the most refined standards, but where the hymn books used were actually shabby-looking?

Are you making an effort to conduct your services in a worthy manner—but with *worn-out hymnals*?

Why not a new hymnal by Easter?

Hymns of the United Church

Charles Clayton Morrison and Herbert L. Willett, Editors. "The most beautiful hymnal produced by the American church." Send for returnable sample and full information.



"The Price of One Tire for God!"

"We were going over our family budget for the year," said a well-to-do business man recently.

"Suddenly I looked up at my wife with a gasp of astonishment.

"Do you see what we have done?" I exclaimed. 'For amusements and the automobile we have allotted ten times as much as we are planning to give to the church and charities. I never realized it before.'

"Together we went over the figures."

What they had set aside for benevolence would just about buy one new automobile tire.

The price of one tire—for God!

The Christian Steward recognizes that God is the owner of his life and wealth; he acknowledges his Stewardship by setting aside *first of all* a definite proportion of his income for God's use.

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Stewardship Department

The INTERCHURCH World Movement
of North America

45 WEST 18th STREET, NEW YORK CITY

Our Church, in co-operation with the Interchurch World Movement has designated February as Christian Stewardship Month. The goal of all the churches together is ten million Christian Stewards, regularly enrolled in the holy habit of giving of themselves and their resources.

Next Sunday, February 29th, is National Life Service Enlistment Sunday. On that day the call will go forth to tens of thousands of young people to enlist for Special Christian Service.

The best preparation you can make for that day is to assume the privilege of Christian Stewardship and designate the first fruits of your income for God.

Will you lift God's portion from the bottom of your budget to the top?

Will you do it *now*?

Interchurch Calendar	
<i>February</i>	
Christian Stewardship Educational Period;	February
22, Stewardship Acknowledgment Sunday;	February
29, Life Service Enlistment Sunday	February
<i>March</i>	
Pre-Easter Period for the deepening of the Spiritual Life, Evangelism and the Enlistment of Life Recruits	March
<i>April</i>	
April 4, Easter Sunday, National Join-the-Church Day.	April



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